/363 cont./

234 262 To end up, one could still cite among Chiriguano food the cheese they make in some villages. Each time they butcher they take care to keep the abomasus in order to make [199] milk separate. Chiriguano cheeses are of the same quality as those of the half-breeds, who for once have taught something [272] to our Indians. I shall add that I have never seen a Chiriguano drink milk.

312 133 The problem of water does not come up for the Chiriguano as for the other Indians of the Chaco. Numerous rivers cross their territory, and several of them are large enough not to dry up even in the middle of the dry season. These watercourses form innumerable quebradas, gorges or valleys, which give its characteristic aspect to the country inhabited by our Indians. [361] Sometimes villages are built near springs or small lakes, like the Ivu mission, which is provided with plenty of water.

312 When I crossed the Caipipendí valley, the river which occupies the bottom was nearly dry. The Indians had scooped out small wells about one meter in depth in the sand of its bed. They had surrounded them with slabs of stone to prevent any caving in and to preserve the water which accumulated in them from the heat of the sun. In this same valley, in a village situated on top of a hill, the Indians had dug a cistern four to five meters in diameter in which rain water had collected.

271 312 824 The Chiriguano have found a way to purify the muddy water they often have to drink. They crush caraguatá leaves between two stones, then steep them in the water, and all its impurities settle as a result of the action of the juice of this plant.

264 The Chiriguano do not eat at set times. They make a rather substantial breakfast very early in the morning and again take some food toward the middle of the day. In the evening [562] about six o'clock they make a kind of dinner. Since the men are served first, then the women and children, it follows that the meals drag out in length. At any moment of the day one [415] can see someone eating. The food /364/ is presented to each one in a calabash or terra-cotta bowl which each holds on his knees. They pick up the pieces with their fingers but imbibe liquids with a wooden spoon (Figs. 42 and 43). After eating, they wash their hands. I have seen some rinse out their mouths.

/3 cont./

133 The Indian makes full use of the valleys, laying out his
136 field with its own fence; his cow also grazes there, with her
311 calf running and playing across the level ground, and the wild animals live everywhere there, the dauntless foxes, the inoffensive anteaters, and the timid little deer /corzuelas/, while the monkeys seek the woods and the brambly, craggy ground of the hills to entertain themselves in raucous clamor, and the condors love to soar through the air to an extraordinary height, even considering that they launch themselves from the peaks of the highest hills.

133 While the ridges run from north to south, the course of the rivers is quite capricious; they run to the north, regress southward, direct themselves eastward, advance intrepidly westward, but the dominant course of them all as far as the pampas of the Gran Chaco is from west to east, overcoming every difficulty set in their way by the ridges, from which they leap with an extraordinary din, such as at the "Pirapo" (cataract of the fishes) or the waterfalls of the Pilcomayo and Parapiti rivers.

In the land of the Chiriguano, torrents and streams abound; more numerous are the rivulets which quickly lose their waters because within a few kilometers they run into endless sandy areas. If the hidden water should fail to appear occasionally in the ravines, which are small arroyos in origin, life here would be all but impossible, since places like Yvu, which without having a river or anything similar, possesses abundant and excel-
312 lent water, are numbered. The springs which appear in the beds
[157] of the torrents are of the greatest benefit in those places where there are no lakes or ponds, for the Indian, because of his laziness, is not capable of building artificial lakes for his water
[484] supply. In Itatiqui, for instance, not long ago there was a group of some 150 Chiriguano families; they could have made a lake in order to have such a necessity, but neither did they do it nor will they on their own initiative, and they go five kilometers to get it or at least there is the Chiriguano woman with her jug waiting for the forming of the drops which exude from the western slope, from which comes the name "Itatiqui," the stone that drips.

/3 cont./

133 [135] [132] The lakes are natural, but not permanent; they are many and large; in some the water is very good, but from others not even the cattle /4/ drink, because it contains so much saltpeter. They all receive water from the sky, which sometimes falls with great force and fills them at a single time. White Christians are now making artificial lakes, especially in the Gran Chaco and in the vicinity of Caipipendi. 271 824 When water is completely lacking, the Indian scratches the ground, looking for the root of the "sipoy," samolo, which is as large as a watermelon; he cuts it at the top, squeezes the pulp with his hand, it turns to water, and he drinks; thus the need is met, but when this drink is taken for a long period, it gives rise to sickness.

311 312 433 132 The land lends itself to farming and to cattle raising, but both industries diminish in those years when the beneficial action of the rains is scarce. Then the crops are lost, and the cattle die from lack of food and from the great amounts of water that they drink from the rivers and lakes on whose banks they stay through lack of energy; nonetheless this rarely happens throughout the region, which, because of embracing a wide area, in one place or another receives showers which renew nature.

Extent and Area

131 [161] [464] The Chiriguano tribe or race was extremely numerous and thus once took in an extraordinarily large area; traces of these Indians are found in the vicinity of Tarija, and they may be found beyond Santa Cruz, where even today Chiriguano men and women are in larger part those in domestic service with the genteel families. Toward the capital of the Republic the Indians still remember that their grandparents used to live in Tacopaya and even beyond, in Talisco, included in the same district. Then they extended toward the Bermejo River and, finally, eastward to within a few leagues of Carandaiti, where the arid zone, inhabited by the Toba and other savages, begins.

/9 cont./

133 [312] [231] At this point the river disappears completely from the month of June to December or January, forcing the farmers to make great excavations in its bed in order to be able to water their livestock; they have to go down to five meters in certain places. The course of the now dry river is easily seen, because in the season of great floods it leaves on the bank all the trash which it drags along and in its bed all the sand; the waters reappear to form the San Miguel River in the province of Velasco.

133 312 /10/ The benefit that agriculture and cattle raising draws from the Parapiti is indisputable; without it the existence of Parapiti and Isoso cantons would be almost impossible. All the wealth of both areas would disappear, there would be no livestock, sugar plantations, or rice fields as there are now on both banks, which lend themselves marvelously to the opening of canals and irrigating the sugar-cane fields which abound there. Nevertheless, the extraordinary floods of certain years do much damage, making plantations and their equipment disappear almost completely.

136 This river contains few fish; there are only bagre and shad and others of little value; the big dorados do not exist and there are only a few small ones in its tributary, the Piray River, but strangely they do not enter the Parapiti; at the confluence they go back. Below the San Francisco Mission the fish disappear, because the water diminishes until it almost all disappears near Mariqui.

241 311 312 In Isoso maize is planted in the month of June in order to harvest the crop before the beginning of the big floods which inundate it all, and during the rainy season they are content to sow frijoles, gourds, melons, and watermelon far from the riverbed, but fruit is not always produced, since the region is rather arid. The waters of this river are quite sweet, and this must be one reason why agriculture is very vigorous on its banks, as any traveler can see.

/13 cont./

132 atmosphere immediately cools down and there begins a cold wind whose chill is increased as it passes through the region of hail, and since the maize stalks are still tender they are easily stricken. The hail that falls is big, the earth is churned up, and it kills birds, sheep, goats, and other animals, if they are unable to hide in the bushes or under thick trees, but this does not happen often nor every year.

[133] Earthquakes are most rare; I felt them twice during my stay in the region, in 1899 and 1909, but the wind is sometimes so strong that it seems to make the earth tremble; there is no doubt but that it tears up trees and strips them, ruins buildings, and dismantles tiled roofs. Foreigners in this [145] so hot and changeable climate soon age and turn gray, but the natives who are used to it from childhood, despite the vices of drinking and others to which they surrender, enjoy a relatively long and healthy life.

It can readily be understood from what has been said that here the seasons of the year follow a different order from that which is seen in the Old World. Despite the fact, then, that there are no more than two seasons, we always can and ought to consider the four, in order to follow the general rule of the universe which divides the year into four parts. Summer begins December 21, fall March 21, winter June 21, and spring September 21, but all of these come ahead of time, as anyone who has lived here can testify.

Fertility

133 182 311 312 361 The Aguaragüe range, which is found to the east and one league from the Mission of San Buenaventura de Yvu, is the last one in Chiriguano territory. Small towns and families of these Indians are scattered here and there are still found east of the said range some 15 leagues away, but beyond that /14/ there are none because the area is arid and dry, "igüi utini vae," as they say, and the Chiriguano accustomed to planting maize, beans, and gourds cannot live where there is a scarcity of rain for his crops and water for his daily bath.

/14 cont./

311 317 241 The closer the traveler gets to the Gran Chaco, the less water and the less fertility he finds; the very fields of Yvu are patent proof, for crops are rarely abundant there. When the rains are torrential in other sections, they are sparse in Yvu; the farther to the west one travels from Aguaragüe, the more fertile is the land, because the hills and hillocks are more frequent and higher, water more abundant, and consequently the land more moist, which is necessary for agricultural production.

The fields are suitable for raising cows and horses, for the multiplication of sheep and pigs; the year when it fails to rain, however, there is lack of food for the livestock, as well as lack of water, the suffering is great, and numbers die near the waters which are found at some distance from the spots where there is feed, such as the slopes of the hills and the tops of the hillocks, abounding in tree leaves.

137 The countryside is clothed with grasses in the summer, but the region begins to turn beautiful in the spring and even earlier. The vigorous woods, dry and leafless during the cold months, begin to dress in verdant foliage at the beginning of the month of September, and in a few days nature is rejuvenated. Then it is very lovely to contemplate from some slight rise a broad pampa where there are carob trees, groves of catalpas or lapachos, the first green, the second red, and the third yellow and purple.

241 182 [132] [433] The territory is productive only in the rainy season, because the Chiriguano in general will not take the trouble to put in a good irrigation ditch when he can; he waits for it all from the high heavens. Miracles could have been worked on the banks of the rivers in times past; today it is difficult because they are very few and, like their grandparents, are satisfied with maize, a little sugar cane, and other delicacies, like sweet potatoes or batatas, mandioca, and peanuts.

241 [221] Large-scale planting begins at the end of November or the beginning of December, after the country has been watered by two or three abundant rains. The maize grows very high and, when there is no lack of water, produces two or three ears on each stalk. The frijoles produce three crops. The sugar cane

/145 cont./

776 778 small apartments, owned by the Iya, a child who leaves footprints when it walks. They believe these things as though they were real.

312 778 823 776 Among the many springs that are plentiful in the San Buenaventura de Ivu Mission there are several with hot, sulphurous water. None of the old people will go near these springs, and the only ones who do it are boys and girls who, because they have embraced the Catholic religion perhaps and because the teaching of the /146/ missionary makes them understand that only God need be feared, have no fear of these inoffensive things. Nevertheless, [761] when some schoolgirl dies, the old people say that such a thing has happened because of the lack of care shown by them when they approached and bathed in these springs owned by the Iya.

778 776 The aforesaid shows that the old Chiriguano is very superstitious, and because of his love of life he respects the places where the imaginary genii can be found. If such places were [761] discovered and disturbed through someone's error, he either would [753] soon die or he would lead an unfortunate life full of long sicknesses ending in death, and for this reason it is impossible for a true Chiriguano to reveal the places which, according to his affirmations, are possessed by genii (1).

1. At the end of the year 1899 a gentleman from Sucre began work in the petroleum site of Mandiyuti in Cuevo. Unfortunately, he died of acute bronchitis, but the Indians attributed his death to the anger of the Iya.

Sorcerers

754 756 Another consequence of ignorance is a belief in sorcerers. This belief, however, is much more general. The working man accepts it, as does the moderately enlightened. The man who is in a completely savage state accepts it, as well as the one who is beginning to become civilized. It is accepted in America, as in old Europe, extensive Asia, deserted Africa, and newest Oceania. Nevertheless, the word "sorcerer" does not have the

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824 /173 cont./ element and that of the hollow cane are due to the abundance of cattle, which destroy even the straw for harnesses.

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831] When the placement of the roof has been completed, they all come down and gather in the hut of the friend, who, as a reward or payment for the service rendered, offers them a cup of chicha, and they drink this amidst jokes and crudities, at times very heavy, especially should maidens or women of 30 years or older who do not keep quiet pass by. But as the people know each other well and are friends, the greatest harmony reigns, and, when everything is finished, they take leave of the owner, thanking him for his gifts, and he shows them his gratitude for the services which they have rendered (2).

2. The workers only ask for chicha in recompense, but if the owner has beans or gourds cooked for them in a stew with considerable stimulant in the form of chili pepper, arivivi, it is a feast or carnival for all.

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[221] The rest of the work is done with less haste and at a more opportune time. In fact, most wait until the rainy season to do it, for then water is abundant, and this to be sure deserves the approbation of all because it is more economical and easier. Thus, taking into consideration the laziness of the Indian man
[46] and the tasks which the Chiriguano woman has, it would be expensive and quite tiresome to bring the water on their shoulders from great distances, which is avoided during the rainy season.
[356] Then during each shower not only is the construction of the walls of the new houses done, but also the repair of those which have come apart during the year, and it is very amusing to see from a distance the women around the houses with their sleeves rolled up or with the tipoy down to the waist, making holes in the wet ground with shovel or hoe, pouring a little water in, kneading the earth, forming large balls of it, and putting it between the canes which are already attached.

/192 cont./

291 [286] Others who are not hunters, and hunters themselves when they are not engaged in this activity, fasten the breeches at the waist with a belt that they call Cuacuá; their wives weave it; it is made of wool and painted in various colors. They all have one, except some of the old men.

415 [281] [482] Another of their conveniences is the Urupucu, long bag in its literal translation. The Urupucu seems to be the Chiriguano's own; it is of tanned wild boar or pygmy deer hide, narrow at its opening, which they close with a little cord, gathering the opening; they sew around, and through the seam they pass the cord, which is rather long so that it can hang from one shoulder and be passed to the opposite armpit like a horseman's escarsela. This bag is used as a container for carrying provisions on a trip. In it they put boiled meal, parched corn and charqui. This is done by warriors, hunters, and travelers, and, well secured, as has been explained, it is never lost.

415 484 312 Finally, there is no lack of another convenience for carrying water. In order not to experience the effects of burning thirst, he has a type of gourd with a hard shell like that of the matés; he empties it, removing the pulp and seeds, making a hole in the middle, puts it in a kind of net of cords, leaving one or two larger meshes near the hole placed at the top, where the Chiriguano himself makes a small circle, fills it with water, stops it up with a maize cob, and during a trip uses it sparingly, if he has foresight, or else he may not have it when he needs it more (2).

2. The Indians who are governed by corregidors in the region of the Gran Chaco traveled with their respective tari or tutuma on their expeditions to the desert of Paraguay.

E-5,4 (1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chané SF8

Some Choroti live near Yacuiba. In nearly all of the Chiriguano territory there are Mestizos and Whites. There are also several large missionary stations in their territory. Some few Chiriguano live in the village of Sta Rosa to the north of Sta Cruz de la Sierra. Some Chiriguano who sought refuge in central Chaco after their last rebellion, live there still. They are the only tribe of Chiriguano-Indians who are quite independent of the Whites.

The country which is inhabited by the Chiriguano and partly by the Chané is a border land between the Andine mountains and the great plain of the Chaco. It is in the valleys between the outermost mountain ridges towards the Chaco and on the plain to the east of them that the Chiriguano and the Chané live. The land of the Chiriguano and Chané-Indians is not a real country of primeval forests. There are some great forests, but on the whole it is sparsely wooded, in places even very poorly wooded. The supply of water is the governing condition for settlement in the land of these Indians. It may be said that wherever there is access to water there the country is inhabited, at any rate as regards the region south of the Rio Grande, one of the great rivers that run through their territory. There need not be a great supply of water for the Indians to find the country inhabitable. All that is necessary is sufficient drinking-water for man and beast, as at Itatique and in the Caipipendi valley near Rio Parapiti.

The biggest rivers running through the territory of the Chiriguano and the Chané are the Rio Grande, the Rio Parapiti and above all the Rio Pilcomayo. The Rio Grande may now almost be considered the boundary river of these tribes towards the north, and is of but little importance to them. The Rio Parapiti is a strange river. While well supplied with water in the mountains it is almost shrinks to nothing in the plains during the dry season. During the rains it is very full of water and may be dangerous to ford. Fish are plentiful only in the Rio Pilcomayo, and we

/154 cont./

One might be surprised that a person would want to live in this treeless valley, where one finds only salty, dirty water, but in the Caipipendi valley one need not drink water, for here the maize yields magnificent harvests and there is never a shortage of maize beer. The inhabitants of the Caipipendi valley are wealthy, and if there is famine in other regions, the Indians come from afar to these kinsmen, in order to barter their valuables for maize.

For the collector, too, it is a magnificent valley. We found silver ornaments, silver bowls, finely carved musical instruments, and many other rare articles in this ethnographer's paradise. Stone axes, ruins, diggings /Grabfelder/ of various peoples prove that the Caipipendi valley has long been highly prized by the Indians.

The water has cut deeply into this valley. In the rainy season it probably rains there too.

From Caipipendi I returned over the mountains, through a /155/ valley famous for its hot springs and its beauty, to Charagua, to continue then along the Andes in the direction of Santa Cruz de la Sierra.

It was October, 1908. Not quite a year later, in July, 1909, I again visited the Chaco, after extensive river journeys far beyond, on the border of Brazil. In another book I shall describe these journeys on large, navigable rivers and through virgin forests whose luxuriant green is overpowering.

From Santa Cruz de la Sierra I returned, as was said, to the Chaco in July, 1909. I then traveled first of all by way of the Rio Grande to the Rio Parapiti, chiefly to visit my friend Batirayu.

The Rio Grande is the southernmost tributary of the Amazon River. It comes from the highest mountains of the Andes and flows past Sucre, a city that has long contended with the city of La Paz for the rank of capital of Bolivia. When it emerges from the mountains, it is a roaring, mighty river. Farther down it has an extremely changeable, very little known course. North of Santa Cruz de la Sierra the Rio Grande receives the Rio

/155 cont./
Piray and finally unites with the Rio Mamoré. A few Chiriguano live along this river, and savage Tsirakua and Siriono also rove about in the forests along it. C 133 [101]

Between the Rio Grande and the Rio Parapiti there is a region with an extreme scarcity of water and largely covered with completely impenetrable underbrush and low scrub forest full of caraguata and cacti. This monotonous, dismal vegetation is interrupted here and there by hills and grassy plains. C 133 137 3/2

Besides the savage Tsirakua Indians who make these thickets unsafe, one finds another curiosity here, namely the guanaco (Auchenia). It is altogether strange to find an animal like the guanaco, which one thinks of only in connection with the cold plateaus of the Andes or the /156/ pampas of Patagonia, often afflicted with frost, in this bush which is frequently scorched by droughts. It would be interesting to be able to determine whether this guanaco of the tropical forest is really the same as the one known from the colder regions. Intelligent whites with whom I have discussed this and who have seen both regard them, however, as the same species. C 136 C [132]

Having returned to the Rio Parapiti, I looked up Batirayu, with whom I had already become intimately acquainted in 1908 and who also speaks excellent Spanish. Ce 115

With no other Indians with whom I became acquainted did I become as close as with Batirayu. He understood that I was collecting the old mementos out of an interest in his tribe. Batirayu did his best to explain to me the religious conceptions of his tribe. In the evening we used to sit in his room with a cigarette, and he told about olden times, sorcerers, chiefs, and spirits. Occasionally an old chief, Bóyra, also came, and from him I heard many charming Chané legends. We would sit until far into the night and chat by a flickering light that I had with me in order to take notes. Ce [122]

One would be very much mistaken if he were to believe that the conversations with these men were merely an interesting study. I felt comfortable with these fine, tactful, yes, why not, cultured human beings. It was genuinely refreshing after coming from the often vulgar, empty whites. Ce 115 123

/157 cont./ One old woman who was supposed to know Chané very well said she would teach me after she had reached the realm of the dead. Since the Indians in this happy place are not bothered by whites, and not by ethnographers either, the promise of the old woman was not very friendly.

The Chané use their old language for many expressions that are abusive, for example, karitimisóyti, which they translate as son of a w---e. An invitation to coitus is called pocóne. There are also songs in their /158/ old language, for example, siparakinánoyé, siparakinánoyé, siparakinánoyé, toněya, toněya, toněya, which they did not know how to translate.

From the Río Parapiti I again visited the Chiriguano chief Taruiri in the Caipipendi valley, where I sought to buy as many old ornaments and other valuables as possible. Besides Taruiri I also visited another chief, Yumbay, an old worthy who was always embracing me and saying: "I am Yumbay.". /Fig. 77 appears here./ "Yes, the great, mighty Yumbay," I chimed in, which made the poor reduced fellow feel very flattered.

From the Caipipendi valley I went by way of Pipi to the mission at Ivu. This lies in an arid, lonely region with little water, near several huge mountains, and the life there must be dreadful. When smallpox was very prevalent in the region, Father Bernardino successfully prevented the disease from spreading into the mission by vaccinating all the Indians living at the place. Father Bernardino is a truly unselfish human being, a genuine missionary. As a result of the vaccination, no one in Ivu died of smallpox, whereas the sinister disease raged frightfully among the whites a few miles from the station. It almost served them right. If anyone died of smallpox, the corpse was laid on a table decorated with paper flowers and a crucifix. Around this the other swine could get drunk and /159/ continue to drink obligos (1) until they were finally lying on the table.

1. If a person drinks obligo with another, the latter must drink up.

When I offered a

/182 cont./ Chacobo a cigarette, he took only a few puffs, kept the smoke in his mouth for a few seconds, and then threw the cigarette away. Nevertheless, the Chacobo plant tobacco, but use it exclusively as a remedy. If a Chacobo gets a "boro," a fly larva, "Dermatomya," under his skin, he covers the fly larva's entry spot with tobacco powder and is then able to squeeze out the dead larva in a few hours. The Choroti and Ashluslay are passionate smokers. /183/ For them smoking is one of the greatest enjoyments of life. These contrasts are quite strange.

The Chiriguano and the Chané have extensive plantings which, in contrast to the clearings of the Choroti and Ashluslay in the wilderness, are well tended. In former times they used spades made of hard wood with attractive handles (Fig. 89), but these have now gone out of use and have been entirely supplanted by iron spades. Not infrequently the fields lie far from the villages, as, for example, in the Caipipendi valley. This is due to the fact that water is not available throughout the year everywhere in the vicinity of the plantings.

As has been mentioned, the produce obtained is stored in granaries built on piles (Fig. 84), so that it will be at least somewhat protected from rats, moisture, etc. These granaries are seen everywhere, except among the Chané on the Rio Pilcomayo.

The fields are fenced in with fences built brush-shaped, which are often difficult to climb over. There is no fertilization of the fields. On the other hand, a field that has been exhausted is left to lie fallow.

The time of sowing is determined by the position of the Pleiades, "ychu." When this passes across the horizon very early in the morning, it is sowing time. When the rainy season begins, everything must be sowed.

The men clear and sow. Everyone helps with the harvest, men, women, and children. Among the Chané in the Itiyuro valley the men sowed the maize, that is, they took care of the larger plantings, whereas the women were gardeners and planted gourds, beans, etc.

7: Rosen E-5 (1901-1902) 1924 SF10 Chiriguano SF10
Chané SF8

The Chiriguano inhabit the part of the Andean region, bordering on the Chaco, that roughly extends from the 18th to the 22nd degree of S. latitude. Within this region there is also found another tribe, viz., the Chané. These two tribes do not occupy each a territory of its own, but Chiriguano as well as Chané villages are found throughout the whole district thus jointly inhabited by them. No enmity exists nowadays between these culturally allied tribes. After the last great Indian rebellion against the whites (in 1892), a small portion of the Chiriguano tribe moved away into the interior of Gran Chaco, where it is believed that they are still remaining.

The western Chiriguano country, in which part the majority of the tribe is living, consists mainly of partly forest-clad mountain ranges, flanking wooded (fig. 187) or grass-grown valleys and small plains. It is a poorly watered country, but it mostly gives good crops, particularly gourd plants and maize. The climate is tropical, but in the higher parts the heat is not especially trying, except during the hottest season.

Although the Chiriguano and the Chané are on much the same level of material culture, they do not, however, belong to the same racial group, the Chiriguano being counted with the Guarani group, whilst the Chané are Arawak. The Chiriguano, according to Matienzo, took possession of their present country in the beginning of the 16th century, when a portion of the original inhabitants emigrated and settled in the Tarija valley.[1] Possibly the subjugated Indians belonged to the Chané tribe. In later times this tribe has adopted the language of the Chiriguano, which is Guarani. Whence the Chiriguano originally came is not known, but it may be taken as probable that, formerly, this tribe inhabited the lower reaches of Rio Parapiti.[2] The name of Chiriguano (quichua), which means »dirt people» was given them by the vainglorious Incas, who despised the Chiriguano people, affecting to look upon them as barbarians. The word »guano» is the name for the well-known bird manure found on the coast of Peru and Chile. It seems however unfair indeed that the Chiriguano, who, in contradistinction to the Puna and Chaco Indians, are scrupulously cleanly, should suffer from such a misleading and discreditable tribal name.

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[1] de Matienzo (1), p. 130. Nordenskiöld (16).
[2] Nordenskiöld (16), p. 198.

C /19 cont./
263 from the whites (82).
317
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82. Nord. 1, p. 189. Métraux I, pp. 359 and 360.

C Among beverages, besides water, which is scarce in cer-
273 tain regions, chicha (ka'ui) made of maize, potatoes, or
[312] algarrobo deserves mention (83). Chicha made from yellow

83. Nord. 1, pp. 234 and 236. Métraux I, pp. 364 and 365.

Ce or white maize is preferred. The chicha from potatoes by the
[273] Chané of the Parapití River is considered inferior.

Ce The Chiriguano and Chané ordinarily do not eat from a
264 common pot, but separately and from dishes. Because of this
415 their houses contain many dishes, which are normally made of baked clay (nyá'e), but may also be of wood (sua) (84).

84. Cf. Nord. 1, p. 190.

Ce I collected various baked clay dishes among the Chiriguano
415 and Chané (cf. Figs. 78-80 /see p. 142/), as well as two wooden
[126] dishes, two examples of which the Museum already had, donated by Doña María F. de Casati. I shall deal with the baked clay dishes, along with the other baked clay vessels, in the chapter on pottery, and therefore enumerate here only the wooden plates in the collection.

C Wooden Dishes (sua) of the Chiriguano
415

I. A. 351. (Gift of Doña María F. de Casati.) Diam. 21 cm. Ht. 5 cm.
I. A. 352. (") " 15.5 cm. " 3.5 cm.
I. A. 496. (Max Schmidt trip.) Diam. 23 cm. Ht. 6 cm. (Fig. 18).
I. A. 497. (" " ") " 30 cm. " 6.5 cm. (Fig. 18a).

Body Care and Rest

Ce 515 The Izozó in Toledo and the Chiriguano in Machareti offer a contrast with the Indians of the Chaco whom I visited in that they are relatively clean. We must recognize that this Ce [312] cleanliness, which has also been praised by other authors, occurs despite the fact that a great many of them live in regions with very little water and where often the quantity cannot satisfy the necessities of cleanliness except with great difficulties. According to Nordenskiöld, they bathe several times a day and often directly after eating. After meals they wash their mouths and their hands (89).

89. Nord. I, pp. 180, 19 /the third figure of this page number in the 190's is illegible/, 203, 204.

Gi 352 513 For sleeping, the ancient Guaraní commonly used the hammock. "The sleeping hammock which they hung from two pillars in the dwelling was characteristic of the Guaraní," says Serrano of the Guaraní of the ancient Province of Uruguay (90). The Chiriguano and Izozó still have hammocks

Ce 513 352

90. Antonio Serrano, op. cit., p. 120.

today, but these are not commonly used and serve less for sleeping at night than for resting during the day (91).

91. Cf. Nord. I, p. 177. Nord. 2, p. 9. Métraux I, p. 470 and Plate 88.